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The American Friend

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New Series
Vol. XIV. No. 25

Determinant Choices

ELDEN H. MILLS

Pacific School of Religion
Berkeley, Calif.

Approaching the Shadows

S. EDGAR NICHOLSON

London Yearly Meeting

J. W. HARVEY THEOBALD

In the Blue Ridges of Virginia

FRED E. SMITH

Flower Time in Palestine

ELLEN A. WINSLOW

ON THE HORIZON OF THE CHRISTIAN CHURCH

STUDENTS SIGN LIFE PURPOSE PLEDGE

Twenty students of the University of Nebraska signed a declaration of purpose in regard to their future life work in a course of meetings recently conducted there at the First Christian Church. The declaration of purpose signed by these students reads: "I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than my personal success. I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life in which I can become of the largest use to the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may."

A CALL FOR CHRISTIAN LEADERSHIP

While industrially the countries of Europe are making marvelous recovery, the churches are still having a hard struggle as reported to the Federal Council of Churches in America by Kenneth D. Miller, the new American representative of the Central Bureau of Relief of the Evangelical Churches of Europe. Leadership is the great need, he says, and were it not for the help of Christians of other lands Christianity in several countries of Europe would be in dire peril. Buildings have fallen into disrepair and congregations are scattered. Leaders have died or are obliged to wear body and mind almost down to the starvation point in order to live at all. The middle class, the mainstay of religious life all over the world, is still suffering severely from the effects of the war. Widespread impoverishment still prevails and renewed money crises have visited several countries. Yet, notwithstanding all this, there is undoubtedly manifest a new firmness of purpose and a new spirit of hope. Spiritual movements full of encouragement make heavy demands and offer a challenge to any who can help in an emergency. Eighty thousand people in Czechoslovakia within a period of two months enrolled themselves for instruction preparatory to membership in the Reformed Church, many of them worshiping in public squares for lack of church buildings. Church life upon the Continent has been wrenched from its old moorings; the old order has passed; a new day has dawned, and a new type of leadership is required to meet the needs of the hour. The Executive Secretary of this Bureau for Relief is Dr. Adolph Keller with headquarters in Zurich, Switzerland.

OPPOSE A NATIONAL REFERENDUM

A number of leading representatives of active temperance organizations held a conference at which the situation in various states was thoroughly discussed. A program of united action, including opposition to futile and non-binding referenda, was agreed upon. The conference authorized the following statement: Whereas the Constitution of the United States provides the only methods for its own amendment, and does not authorize a referendum on constitutional provisions or federal laws, we are opposed to any referendum, national or in any state, tending to defeat or nullify the Federal Constitution or federal laws for its enforcement. Such referenda have no legal value or binding effect and tend to undermine the Constitution and our federal system of representative government. We, therefore, urge the friends of prohibition not to be diverted from the real issue, which is that of electing men and women to office, local, state and national, who will maintain and enforce throughout the nation the established policy of prohibition. The Judiciary Committee of the United States Senate has clearly stated the case in the following words: "The Constitution is a grant of powers. These powers are limited and such limitations are not to be transcended. A national referendum is not provided for, and it is not our belief that it was in the intention of the framers of the Constitution that a referendum would ever be attempted."

OPPOSE COMPULSORY MILITARY TRAINING

Compulsory military training in schools and colleges is deplored as foreign to the ideals of the educational system, by the Administrative Committee of the Federal Council of Churches in an appeal asking church people throughout the country to study the whole question of militarism in education. Special dissatisfaction is expressed by the Federal Council's Committee over the extension of the program of military training, of an elaborate and technical character, even into the public high schools. The action of the Administrative Committee in regard to military training in schools and colleges is as follows: "The Administrative Committee of the Federal Council of the Churches of Christ in America makes the following recommendations in regard to military training in schools and colleges: That systematic and technical military training for youth of high school age is to be deplored as foreign to the aims and ideals of our educational system; That civilian educational institutions should not make military training a required subject; That churches and educational leaders give careful study of the whole question of R. O. T. C. in schools and colleges."

GENEROUS SUPPORT OF SOCIAL AGENCIES

The recent opening of headquarters for the welfare council which includes most of the 1,500 social agencies working in New York city, gave opportunity for the announcement that that city now expends two hundred million a year in social service. Of this sum the city appropriates only $31,000,000, the rest representing voluntary contributions. The social work conducted by Jewish and Catholic agencies was singled out for especial praise. Discussion of work of welfare agencies in all cities led to the conclusion that Cleveland, with a budget of $13,000,000 a year, has the most effective method of collection and distribution.

Forty-nine

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

This Is How It Happens

IT is an affecting picture which is drawn in this week's issue by S. Edgar Nicholson, regarding the status of the fund for the relief of our aged ministers and missionaries. A similar picture was presented in these columns a few weeks ago by Edgar T. Hole, who put his finger on the sore spot in the sentence: "Too many contributors have designated in favor of certain work without realizing the hardship imposed on other funds."

Briefly, this is the situation. The Executive Committee of the Five Years Meeting, composed of representatives from each Yearly Meeting, determines upon the minimum needs of the various Boards and agencies for the fiscal year. The total of these needs constitutes what is called the United Budget. To each Board or Committee is allocated a given amount, or a given percent of the whole. If all contributions were made to the United Budget without strings, each agency, including the relief of aged ministers and missionaries, would get its proportionate share. When, however, a contribution is designated for some particular Board, there is obviously that much less that is left for distribution to the others.

As a matter of fact, approximately three fourths of our benevolent funds were designated last year directly to missions, none of these funds going to other departments, including that of ministerial and missionary relief. Furthermore, almost the entire amount of the other fourth was given by fixed proportion or percentage, which means that the Boards which profited by direct designation also got their full share of the other funds as well. This cut down to a pitiable minimum the percentage of funds received by our aged ministers and missionaries.

This is the logic of the baneful process of designation! In our zealous determination to give to missions, for example, to the exclusion of other interests, we actually cut off from help, those who have grown old in our mission service! This has not been done purposely. We are all sensitive to the needs of our faithful workers and wish the church to deal with them justly and lovingly. Friends generally have simply not understood the dire effects of their short-sighted policy of designation.

There are two means of relief from this regrettable and compromising situation. Having the situation of all the Boards before it for review, the Executive Committee is in a far better situation than is any individual, to pass wisely upon the proportionate needs of the various departments of work. It is a thoroughly representative body and is entitled to confidence in its arrangement of the financial schedule. By which we mean that designations to particular Boards should be positively discouraged so far as possible. It is inevitable, however, that there will always be some designation. The only way to meet it is for others, the church generally, to give for equalization. This is the only way by which the percents agreed upon by the Executive Committee may be approximated. Were this plan generally followed, there would be no such serious crisis as now exists in the failure of funds for the relief of our aged ministers and missionaries.

A Few Vacation Suggestions

VACATION days are at hand—at least the days of dreaming and planning are. For some they constitute the summer, for others a fortnight or less and for some they are a mere mirage viewed from afar, an illusion of the mind's eye. Even a vanishing vacation in the form of a mirage is perhaps better than none at all. All of us, however, need an occasional period of rest, change and re-creation. Furthermore, the people and causes which we serve are entitled to a rest from us—and to the better service from us which a wise vacation would make possible.

With all our individual vacation plans, may we voice the hope that our Friends meetings will come under an increasing concern that their ministers and families be given an adequate vacation period. It is hard for us to realize the nervous wear and tear which pastoral leadership involves, week in and week out, in the heavy responsibilities borne. These responsibilities are increasingly complicated and exacting. At best, the spiritual burden for the group is a distinctively heavy one. Moreover, the infinite variety of the personal equation in the meeting calls for a continuous display of tact, forbearance and wisdom. In short the spiritual reserves must be freely drawn upon. All this is severely taxing and drains heavily upon both physical and spiritual resources. There should be a time of physical relaxation and spiritual recuperation which only rest and relief can bring. May our meetings be generous in making such possible for their pastors.

And what of the meetings during the vacation period? It will be a tribute to the pastor if they are able to utilize very largely their own spiritual resources which he has labored to develop in the congregation. We refer here particularly to the meetings for worship. Are we not inclined to depend too much upon bringing in outsiders to help us through the vacation interregnum, and to become rather

too panicky if a given meeting for worship is unprovided for? Surely, after the year's experiences and work together, some members have spiritual contributions to make to the group. Perhaps the impetus of an added sense of responsibility may be all that is needed to bring the contribution out. We believe this to be a vacation possibility worth careful consideration.

At all events, the meeting should not take a vacation while the pastor is away; a vacation, we mean, in the sense of ceasing to function, which would mean additional work and worry on his return. We read recently of a delightful surprise given the pastor of a large congregation on his return from a few weeks absence. On the first Sunday following his return, was to take place the annual, every member canvass. The budget proposed was a heavy one, and on his way home his mind was busy with the plans and the message for helping making the day a success. When he entered his home he found a letter on the table asking for immediate attention. It informed him that during his absence the congregation had raised the entire budget and more, and that he was free to dismiss that responsibility and preach "anything out of his heart or his barrel" he pleased. It's safe to say the sermon came from anywhere but the barrel. What a sermon that must have been! What finer expression of appreciation and love could a congregation give?

At any rate, don't forget the vacation for the pastor.

Determinant Choices

BY ELDEN H. MILLS

WE wonder, ofttimes, why it is that the gospel of Jesus is not more attractive to a far greater number of people. It is easy enough to suggest surface reasons why more people are not vitally interested. All we need to do is to listen to some of them. One says, "I do not like the preacher." Another is sure that some of the leaders of the church are hypocrites. Another says he had an overdose of religion as a child and has not needed any new prescriptions since then. Many, especially among the younger thinking people, cannot understand the terminology of the church, and of the clergy, nor the bushfighting among groups in the church. These, and numerous other excuses, can always be heard if one has the inclination to listen.

One has a right to suspect, however, that these are not the real reasons, although they may be valid ones. I admit there is usually something about every preacher worthy of criticism. One does not not have to look far to see people whom one suspects of simulating piety and virtue. One who has had forced upon him, in childhood, old age's religious clothes, and had them locked there, has a right to be prejudiced. Such a straight jacket, once loosed, having been the most intimate religious associates one has had, is not eagerly sought after again. As for the church's civil wars over statement and rhetoric, I dare not say much for fear I might inadvertently make difficult the case I later wish to prove.

Allowing for all these things and others, still, you will agree that they cannot be fundamental. They must be faced and dealt with seriously, but still they do not touch bottom. Any one or all could be ridiculed out of practically every person who sets them up as his reason for staying out of the church.

One such ate a meal with Jesus. Jesus was speaking of some of the fundamentals in a religious life. He said, "When making a feast, bid the maimed, the poor, the lame, the blind." For the first time in his life he actually saw what Jesus and Jesus' way was like. He had supposed he could find in this religious enthusiast something to be criticised, something two-faced, something theologically obnoxious, but as he talked with the Master, lo, what he saw was the gospel—the good news of real living. And when this all broke before him, he exclaimed, "Oh the happiness of him that shall eat bread in the Kingdom of God." Jesus answered with a story, as Abraham Lincoln at a Cabinet meeting would illustrate a critical situation with an anecdote from law-practice in Illinois. His answer was:

"A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife and therefore I cannot come."

Did not Jesus recognize this when this man saw what the Kingdom of God really was like, he wanted to be a part of it? And did he not then go right on to tell why most people did not see and seek and find? What was the fundamental reason why? Not the influence of bad example or wrong thinking, but absorption in that which was good, although not foundational. That is why the making of a life is so difficult; we can with comparative ease, choose between the good and the bad; it is far more difficult to balance the *good* and the *best*. The most vicious enemy of the *best* is not the *worst*, but exclusive attention upon the *second best*. And of course, the heart of the illustration, through the courses of which these truths run, is that our lives finally drift into the bog, or climb the lofty peak, by virtue of the choices we have made and will make.

Let us see how this works in the different compartments of our lives. We frequently hear people complain about the fact that there is so much reading material these days that they cannot begin to go through it all. It is difficult for us to conceive what people did or thought about before there was such a thing as print. Even after that innovation, it was upon rare intervals that one ever saw a book. No dailies, no magazines, no reports—how did they learn anything?

That is not the problem now. The problem now is what to do with all of it. What shall I read? While the moving pictures greatly influence life in its formative period, I do not believe they yet equal the influence of one's reading. It is vastly important that we consider how vitally determinant are our choices in reading matter. I wish I could speak to all parents and children on this subject. The vulgar literature on the market is a problem that I think just as vital a one as the training of youth to appreciate the *best* in books, instead of feeding solely upon what is neither bad nor the best.

A school friend gave me for Christmas when I was a child, an Alger book. I read it and liked it. There was nothing bad about it. I read it again, and again, and Paul the Peddler and Phil the Fiddler began to be my companions. The thing was stopped of course, but not soon enough. I can definitely date the difficulties I have had in finding myself at home in great literature, to the absorbing attention I gave those not-bad but vicious Alger books as a child.

Many of us marvel at the versatility of Dr. Cadman; his beauty of expression, his breadth of knowledge, his depth of insight. He knows his power—one in his position could not escape knowing it. He accounts for it by the fact that early he cultivated the books

which have lived. The Bible, Pilgrim's Progress, Milton, Dante, Through life they have been his comrades, and he has gone on from these intimacies until he has friends of all types in all ages, and they live because they have the qualities which outlive the centuries.

We must develop the power of choice in our reading. I pity the man who objects to reading books for fear he may read something he will not agree with. God pity us if we are so incapable of judgment, that we dare not read anything except what we are sure agrees with what we already believe.

Think how many great books right next door to all of us, are closed to us—not simply because we have been warped in childhood, but because we crowd them out. My main objection to Sunday papers now is not only that they are *Sunday* papers, but because they are a hundred and more pages, the most of which, compared with great literature, is shamefully inferior, and we fill up our minds with the mediocre, and have no time left for the best.

Consider again, how in our social life, we have warped our lives with things which in themselves may not be positively immoral, but which keeps us from the best. There are many gradations. For instance, one of the grossest crimes in our social life is the way men allow business to absorb them until there is no time for anything else. One need not be long in the pastorate without having to deal with instances of children who have turned against their father, a father who loved them but who had never known his children because of his business. He left in the morning before they were up, and seldom returned until after they were abed. That we be successful is rather important, but that there be a balance of the *necessary* and the *best* is all important. The buying of a farm was a good sign; thrift and industry were indicated by it; but the man voted to place that above the Master's invitation.

Perhaps the most frequent expression a pastor hears from his congregation is this: "I wish I could do it, but I just do not have time." Yet the pastor becomes quite skeptical about the first part of the answer and philosophical about the second. Those same people have time for other things. There are automobile trips, social engagements, and parties. In fact, when in conversation with them when off their guard, their enthusiasm knows no bounds as they tell of their many diversions. The result of a preacher's philosophizing may be the conclusion that one has time for what one wants to have time for.

Is this not a vital religious problem? Perhaps we are not mostly prodigal. But we are developing a generation of people who are content with the things which accident or selfish desire, or social standing throw in front of them for attention. Certain diversions may not be vicious in themselves, but when so much time is needed for them that the finer things of life are crowded out, then the most harmless of them is certainly immoral. There is a religious duty confronting us to see to it that people not only do not go wrong, but that there be a balance in their life.

Closely allied to this discussion is another matter that has been much in my mind of late. This has to do with the influence of the parent upon the child's attitude toward his own religious life. This influence may be direct or it may be indirect. I mean that, by the very acts of ourselves, in slighting the Sunday School or the Meeting for Worship, we may be saying directly to the child, "These things are really unimportant." Or we may be indirectly guilty of the same thing, rather unconsciously. When the duties of school bear down heavily, and they do, increasingly these days, it is possible for us to allow exclusive attention to good grades and high standing, all of which is as splendid as is buying a farm or marrying a wife, but which after all must not have prior or exclusive rights in the building of character. It is a serious thing, and parents should voice profound objections, when scholastic duties and enterprises absorb all the energies and time of the child. Just those choices, involuntarily made by or rather for the child, may be determinant forces in the making, not of a living, but of a life.

There is another aspect of this problem of how to have a balanced life. See how full of business and self-seeking we crowd our lives, and how much we miss of normal, wholesome friendliness. Our modern great cities are colossal icebergs in this respect People live across the hall from one another and never speak. So mechanical is our civilization, and so materialistic our thinking, that friendship is often crowded or frozen out. For it can only live in the warm atmosphere of love. We have numberless good intentions, but for friendship there is no substitute. I knew a Friends church once, rather intimately, which was about to die. I often said it would never revive until two people in the meeting, quite hostile to each other, would either die, or else invite each other to Sunday dinner. "Friendship is an expansive spirit that overthrows vindictiveness and takes in enemies, overpasses jealousy and embraces rivals." But it cannot brim-over in life that is totally absorbed, even in matters not lacking wholly in virtue.

> "I thought the house across the way
> Was empty; but since yesterday
> Crape on the door makes me aware
> That someone has been living there."

All of these things we have been saying are perhaps only parallel or analogous, to the original problem we set out to discuss. We have tried to see some illustrations of the theme—that the *best* which ought to be in our lives is excluded, not through definite prohibitions by an act of will, but rather through an absorbing attention upon the mechanical and perhaps normally desirable affairs of life. Sometimes an early frost kills the corn. But usually a poor corn crop results from a person's having too much else to see to, while the weeds grow, and the ground hardens. The stalk grows some, but there is no harvest. That is the way preoccupation serves us. We must make the choices that determine our harvest. Man is a free spirit whose choices determine his own destiny.

I would not minimize the destructive effects of those who are deliberately hostile toward Christian ideals. I still would hold to my thesis that the chief reason men do not find God, and do not allow Jesus to have His way in their lives, is because they are cluttered up with trivialities, and with business, and with even the very desirable elements of life. An orderly life has time for small things, but not trivialities. A Christ-centered life develops, and may develop in business. But a cluttered up life doesn't find God—he hasn't time.

Perhaps a text out of this context would be fitting here. The invitation to the feast was in these words, "Come, for all things are now ready." There is not a life to whom that does not apply. It is so easy to say, "Next time I will come, but now, I must hurry home, an early dinner and an automobile trip." But the next time never comes, or else we react in the same way. Christian living does not begin tomorrow. "Come, for all things are *now* ready." There are fields for us to see, we may have oxen to prove, and God grant we may have homes—but above all is the call of one who is Lord, *"Come, for all is now ready."* Not tomorrow,—NOW!

Man is indeed a free spirit, but man is a spirit whose choices determine his own destiny.

Indianapolis, Indiana.

Approaching the Shadows

BY S. EDGAR NICHOLSON

MY heart aches. Inevitable disappointment is driving out the joy of a great service. I see the pinch of ministerial want reenforced in a score of Quaker homes. For a half dozen years, once a quarter it has been my greatest delight to write the orders which in the aggregate have distributed about $2,500.00 annually to certain needy ministerial homes of our Five Years Meeting circle.

Now within two weeks I must take up the task again with a heavy heart, knowing full well that unless money is advanced from other funds which may be temporarily available, only a percentage of the usual amounts can be paid for the July allowances. Sad to contemplate, the treasury is empty. Probably the money is in the pockets of those who really do not need it. It is not in the treasury. That much is certain.

A score of ministers who have literally worn out their lives in service for the Master and His church, and who have been getting a beggarly pittance of from sixty to two hundred dollars a year,

can not receive fifty per cent of their usual quarterly allotment for July, on the basis of funds at hand. This is one of the tragedies of a budget deficit. It is all the more a tragedy, because some have proved negligent and some have proved faithless to the requirements of the church.

What is the remedy? I do not know. Except that the mails are still open, and banks will still honor some checks.

"Bear ye one another's burdens" was the Pauline injunction, applicable now no less than then as an essential of Christian polity and practice. Much greater should be the obligation when it rests on the basis of faithful Christian service for an institution like the church.

It is significant that the first impulse to organized effort on the part of the early Friends was the direct result of their consciousness of obligation to the needy members of their group. This consciousness broadened quickly into a feeling of responsibility for other needy ones outside the spiritual fellowship. The history of the contact of Friends with the needs of the world has been written in the record of the American Friends Service Committee since 1917.

But here we are confronted with no such general problem. The need, real, insistent and appealing exists inside our own denominational threshold. Men and women in seven of our Yearly Meetings of the Five Years Meeting, called of God for the ministry of His truth, who have served more or less the whole church long and faithfully, are now confronted with the infirmities of age, without adequate means, unable for further service, well down the western hill-slope of life, lacking by force of circumstances sufficiently the care of those who can provide enough means of subsistence, not to mention the elements of comfort and quiet repose.

Until now the budget has provided adequately for the demands made by the proper Yearly Meeting officials upon the Committee of Disbursement. Recognizing the appealing character of the existing need—a need that is bound to be continuous—the Executive Committee of the Five Years Meeting at its last meeting in May increased the askings in the budget for this purpose. But this will afford scant assistance for the quarterly payments in July, October and next January. We need approximately, on the basis of present known needs, at least $650.00 each quarter, only a mimimum of which the current budget will provide.

I am only trying to state a need. I make no appeal or suggestion of duty on the part of any one. I only suggest again that the mails are open and the budget treasury and accounts are at Richmond, Indiana.

Suite 701, 370 Seventh Ave., New York City.
June 11, 1926.

London Yearly Meeting

Resume by J. W. Harvey Theobald

For the third year in succession, London Yearly Meeting gathered out of London. It had been hoped that the new headquarters would have been ready in time, but it became evident some months ago, that this hope would not be fulfilled. Manchester, the great cotton center, was decided upon, and here the Yearly Meeting was held. It is a city in the very heart of a crowded industrial district, lacking the beautiful surroundings which gave such a charm to the Yearly Meetings held at Llandrindod Wells and Scarborough. Nevertheless, it is a proud city, proud of its traditions, of its great part in the building up of the national life. Its cathedral, its university, its fine art galleries, its medical and surgical institutions all tell of its greatness and the public spirit of its citizens.

But the meeting was gathered in difficulty and under a sense of strain owing to the General Strike. True, most of the trades involved had responded to the call to return to work, but the continuance of the coal strike made travel difficult and undoubtedly rendered the attendance much smaller than usual. Even the "Swarthmore Lecture" on the opening evening attracted barely half the number attending in normal times, and probably this proportion was very rarely reached at the various sessions. Alfred Neave Brayshaw, the Swarthmore Lecturer, stressed the need of unity of spirit in our work, a unity which should permeate the whole body of the Church, though its individual members might and should devote themselves to details as well as to group work. He opened up a vision of the future wherein by faithfulness in the following of Christ, the way of God's purpose should be made clear.

The reading of extracts from Epistles from the American Yearly Meetings is always an interesting feature in the early part of the program. This year the duty devolved upon Joan M. Fry, one of our more recent visitors to the States, whose sympathetic address was followed by remarks by several Friends more or less in touch with American Quakerism. There were not many American Friends with us; but we were glad to see Arthur Perry, of New England Yearly Meeting, with his wife; also Grace Allen Bell and Dorothy Gardyne, at present studying at Woodbrooke.

With much attention given to foreign work, such as that of the Foreign Mission Board, the Council for International Service, and the various committees dealing with Colonial, South African, and Australasian work, and with the opium question, it was evident that London Yearly Meeting had great responsibilities abroad. It was also clear that there is a strong feeling in some quarters to bring the foreign work into one combined organization and it is not unlikely that before long a policy of centralization will prevail.

In view of the industrial crisis it was natural that much time should be given to the possibility of promoting industrial, as well as international, peace. The desire to bring about this end was expressed at several sessions and in different ways. A committee of the Meeting for Sufferings had for some time given earnest thought, and devoted much time to this, and many Friends thought that it had helped toward the cessation of the general strike. Should there be a public pronouncement? This was seriously discussed, some thinking that any public statement might impede private efforts at conciliation. In the end it was decided to issue a message without any economic suggestions, but of an entirely spiritual character. During the general strike a message of this nature from the Society of Friends had been broadcasted by wireless and had been very widely appreciated.

Probably the deepest spiritual experience came to us during the discussion on the State of Society. The need for a living ministry, for a message full of power, was realized; as was the value of our meetings for worship with their opportunities of communion with the Holy Spirit. Toward the end of the discussion, Herbert G. Wood, (of Woodbrooke) speaking under very evident concern, called us to the duty of a Quaker evangelism, a reaching out to those who so deeply need a knowledge of the truth. He emphasized the need of a practical Christianity, but his concluding appeal was a wonderful presentation of a crucified Christ. Not a doctrine this, but a fact which cannot be escaped. The revelation of the love of God in Christ and Christ crucified was what would impel us to share in His service. Truly the Presence in our midst was very certain in that hour.

Other matters dealt with covered a wide range—Education, Penal Reform, Literature, Temperance, but probably the thought which pervaded the gatherings as a whole may be summed up in the one word "Unity"

—unity in worship, unity in service, unity in that spirit of Christian love and sympathetic understanding, without which the Kingdom of God on earth will be hindered.

"While the first, and in the long run the only, concern of the Christian Church should be to bring men to the mind of Christ," said A. Neave Brayshaw in the Swarthmore Lecture, "it was also true that if the Church was convinced that the outward circumstances of many, or the structure of society, was hostile to its purpose it would set itself to set these things right. But that brought us to the danger of drifting into sections which had little sense of unity among themselves or of any common purpose which they all might serve. There was, therefore, an immediate need of our drawing together. The danger among us has not been an ignoring of the difficulty of response to the higher life in evil surroundings, but it was rather that we had not set our aim high enough. We had seen the obvious good which money and organization could bring about, the quick return which had rewarded our efforts, and been satisfied, drifting into the assumption, if so be that we had thought about it at all, that spiritual life was the inevitable result of material well-being, a danger to which we had been especially liable in the last fifty years. There were many who, bewildered by the new thought and without Christian assurance, were engaged in good works, being even so closely occupied therein that the spiritual quest faded out. Such Friends might show little or no interest in their meeting, which died down and no successors arose to follow them in their work. They were rather like a slip carriage on a train: severed from the engine it reaches its destination, but has no power to bring another. We shall be saved from schism if we set before ourselves, as the goal of our labor, the Kingdom of God in the hearts of men, counting our work as not only directed to some good end immediately before us, but as immeasurably heightened in importance by reason of its making straight the path of the Lord for the accomplishment of his purposes. And we shall do more than have a fitful hope that this may be the outcome, provided someone else charges himself with the services now that we have done ours."

COLORADO CONFERENCE OF YOUNG FRIENDS

The first Colorado Conference of Young Friends was held in Boulder, Colorado, June 12 and 13, 1926. At the opening session there were about twenty-five present, but as the conference proceeded the numbers increased. Norman Young, Superintendent of Young Friends of Denver Quarterly Meeting, had general charge. Changes had to be made in the program but under his direction everything went off well.

At the first meeting, Saturday afternoon, Clarence E. Pickett, of Earlham College, delivered a splendid message on the subject of "Christ in Everyday Life." He brought out so vividly and forcibly that in all life and circumstances Christ is able to lead and direct.

Saturday evening, for thirty minutes, a splendid discussion was led by Norman Young on, "Why I Am a Quaker." Some of the things suggested were: association, peace, freedom, simple worship, communion every day which satisfies, and that it has a positive side and is workable in everyday life. After all it was a difficult question but one which one needs to face sooner or later. Clarence E. Pickett talked on the subject of "Preparation for Life." First, one must decide what to do and then prepare for it. Second, one must discover some way by which one is able to live a spiritual life in this materialistic world. He showed that to develop this spirit one must be without fear, must work out new traditions and must have an experimental attitude. The two things which one must guard against are wealth and legalistic religion.

Sunday morning dawned with all its beauty and splendor as only it can in the Rockies. Friends gathered at the meeting-house for Sunday school at 9:45, sixty-eight members being present with eighteen visitors. The message at 11 o'clock was given by Clarence E. Pickett. His thought was along the line of Jesus' contact with his disciples, showing that he never forced nor demanded obedience. One often speaks of breaking the physical or moral law, he showed how one may bump up against it, or violate it, without any changes in the law.

The afternoon meeting was divided into two groups. Clarence E. Pickett taking the younger group and Ida T. Parker the other. Ida T. Parker showed in a wonderful way how God can work at both ends of the line and that he can speak to groups as well as individuals. She said it was one thing to be called to a given task and quite another thing to make good that call. One must be loyal and dependable. Theo. Foxworthy, Superintendent of Nebraska Yearly Meeting, gave some very valuable suggestions on how to train the devotional life. One must seek help and guidance each day in all walks of life. It takes us plus Jesus Christ to succeed.

Sunday evening Clarence E. Pickett gave some fine helps for religious education. Careful selection of material in the Old Testament was necessary; lesson material must be related with other events as not to seem to be isolated material; and one must build up a Biblical authority. The last message was given by Theo. Foxworthy on the "Christian Life." He showed how Christianity cost us and others something and that it cost Jesus everything. We can do without many things but when we have Jesus we have everything. We must dress up Christianity so that it will appeal to others rather than repel them. At home is the place to begin living Christianity.

The conference was a wonderful success. Friends of Boulder Meeting treated their guests royally, providing lodging for them and serving three splendid meals at the church, besides those given in their homes. Ruth Wilcox had charge of the entertainment and did some very fine work. The greatest blessing and help came from social contact, being able to talk over with each other the problems peculiar to each field. In closing the group sang "Blest Be the Tie that Binds."

ACTIVITIES AT PASADENA

A Junior Monthly Meeting was organized a few months ago by First Friends Church of Pasadena, California, composed of the members of the church, associate and active, under sixteen years of age. Non-church members may be affiliated members of the junior meeting. Officers and standing committees include clerk and recording clerk, treasurer, two overseers, finance committee, social and courtesy committee, missionary committee, Quaker study committee, etc. There is to be a reorganization every six months in order to pass the offices around and give each member experience in several different positions. The sessions, on the Saturday afternoon preceding the regular monthly meeting, are conducted with great dignity and provide a period for devotion, song, testimony, and religious instruction, followed by the Quaker study section of the program, and by the business features. At the June session a budget of $30.00 was proposed by the finance committee and adopted by the meeting. Of this amount one half is for missions, a portion of the remainder for the church, and the rest for the expenses of the body. The pastor, Rachel E. Lockwood, originated this plan for training the young people in the ways of the church, and she is counselor of the organization. She calls upon others for assistance in various phases of the work. It is felt that a good beginning has been made in training for future usefulness, and in education in Friendly history and doctrine.

Education Day was observed in Pasadena meeting on May 30, the chief feature of the day's program being an address in the evening by Dr. Walter F. Dexter on the challenge of education and religion.

Matilda L. Haworth, on furlough from mission work in Central America, recently preached at a Sunday evening meeting, and also addressed a session of the Bible school on her work. Mary E. White of Jamaica spoke to an open session of the Women's Missionary Society in May, telling of her trip to Palestine.

William Edwards and wife of Indianapolis are visiting relatives and friends in Pasadena and vicinity. J. Arthur Wollam recently filled a short engagement with a church of another denomination in Yuma. Sanford J. and Blanche Ford Pickering and family are located in Pasadena hoping that the health of Sanford Pickering may be benefited by the altitude.

Christianity is the supreme answer man has found in his quest for rest in God.

—G. G. ATKINS.

Friends in Blue Ridges of Virginia

BY FRED E. SMITH

Little has been said, or perhaps known, about the work of Friends in this section of the country, and only within the recent past have we heard of the work. But according to the records, the first meetings were established in Carroll and Grayson Counties, Virginia, in 1796, by Thomas Bailey and continued their work until after the civil war. In 1865, the work seems to have been discontinued. Within the last twenty years concerned Friends have reentered the field and at the present time there are four meetings and three other preaching points with a membership of three hundred. Most of the old meeting-houses are gone but the cites are pointed out by the older people. One place in particular which was once known as the Mt. Pleasant meeting is known as the Quaker grave yard. Close by stands an old fire place flue that marks the old Hancks home, and tradition has it that Nancy Hancks belonged to this meeting when a girl before her parents moved to Tennessee. Whether this be true or not, history claims that she lived in southern Virginia.

For a number of years I had a desire to visit this section of the country, and therefore it did not take me long to decide to remain another day, even though I had been away from home nearly two months, and in the face of the fact that my wife had asked me not to stay any longer than my conscience dictated, when I had an invitation to visit this field. I had crossed the Rockies and the Cascades many times on the train. I had driven over the Cumberlands over a well paved highway, but I had never had the experience of a ride over a real mountain road. I was also anxious to see for myself the real life of the mountaineer.

Starting from Mt. Airy, N. C., we wound our way for an hour or two through the foothills climbing higher and higher around the sharp ledges, and deep precipices stopping now and then to drink in the beauty of our surroundings until we finally reached the summit and then descended into Galax, Virginia, by the middle of the afternoon. This is the most beautiful mountain town I have ever seen. It is the terminus of one branch of the N. & W. Railroad. A city of about three thousand inhabitants, with wide paved streets, well kept homes, a number of large factories—in fact a most up-to-date city. Here the home of my Friends Murray C. and Cavilla Parker Johnson, young friends from Randolph County, Indiana, who are pastors of the Friends meetings in this section of the country.

That evening we were invited to dinner in a typical mountain cabin home, that of James Bartlett, one of the oldest Friends, a minister, though not recorded, who is called on from far and near to conduct funerals and whose influence has been felt for good throughout that whole district.

The following day I accompanied my friend sixteen miles back into the mountains over roads that are absolutely impassable four months in the year. You talk about thrills, well I had my share of them that day. Sometimes the road was so narrow that it would be hard to pass a man on foot, where one miss move of the driver would have sent us to the bottom of the chasm; again fording streams where the water would be over the running board of the car, while at other times we were compelled to cross the stream on a ferry. Murray says "it makes one more religious to take this drive" yet he has to drive it night and day to reach the people of his parish. In this section there are three Friends meetings known as: Ravistown, Elk Creek and Mountain View. Here they are sixteen miles from a railroad, or a market, and in some parts almost from civilization. No they are not poor. Many of them are well-to-do for that country. They own their own homes and farms, and the soil is fertile, though rough. I have seen them ploughing the side of a mountain with one ox when it seemed to me as though it would be so easy to fall out of the field if they would lose their balance. They have but little aspiration for education or even the comforts of life as we known them in the west. Their wants are few, and there they live and die and are buried with their fathers; their families grow up and follow the habits of the past, generation after generation. Many of them live away back where you could not drive with a car and yet this faithful pastor makes his monthly pastoral visits. If you ask him how he does it he will say, "I take my gun and borrow a dog, drive as far as I can and then hunt from home to home, some times I make as many as twenty calls in a day. I believe in mixing pleasure with duty, why not?" I hunt with them, I fish with them, I eat with them; I make no distinction between those who are Friends and those who are not. He seemed to be very familiar with the names of the people and I asked him, "Do you know all the people in these mountains, and he said, "Yes I think I know every man and child and dog by name," and I believe he does. He took me into a section which was eight or ten miles square where there had never been a religious service of any kind. He is now planning to open a Sunday school out in the woods this spring.

Over these bad roads and facing this ignorance and superstition, this faithful pastor and his wife walk day after day and week after week to carry the message of the Christ, not for the money he gets for he is making a tremendous sacrifice, his wife teaching a private school during the week, and during the winter months walking three miles on Sunday to keep up a Sunday school. At one time he breathed a note of discouragement, feeling that he was not accomplishing much, that there was not much response to his message. For, he said, I have read that one Quaker would shake the country for ten miles around, but I am not shaking it at all." Yet, this man is shaking the country for more than ten miles, for only a few years ago they had no concern about their person or their homes, now their homes are fast becoming painted and clean with comfortable furniture and clothing. Love him? Yes, they would give their lives for him, as he is giving his life for them.

I went away from that community with a new vision and a new consecration, and with the spirit of thankfulness that there are still those amongst us who are willing to endure hardness as good soldiers of Jesus Christ.

HISTORIC SOMERTON

Memorial services were appropriately held at Somerton Meeting-house June 13, in the presence of a large and attentive audience. A male quartette from Holland, a nearby village, furnished some excellent songs, and the speaker of the occasion was Col. J. E. West, Lieutenant Governor of Virginia. He paid a very high tribute to the godly men and women who had given so much of themselves, in the building of the community; and to the factor for good which the Friends Meetings had always been.

George Fox visited this community twice during Ninth Month, 1672, and it is pretty definitely established that meetings for worship and discipline have been held regularly since that time. Records covering the most of the intervening time have been preserved, and are kept in the Yearly Meeting vault.

John Porter, one of the earliest settlers in the community, entertained George Fox, during his visit here. A descendant of his family, of the eighth generation, was the first to be buried in the Meeting-house cemetery. Four of the ninth generation, all valued members of the community were present; and mention was also made of the birth, on May 26, of a young lady who will in all probability be the tenth generation of the family to have continued possession of the property, a part of the land originally taken up by John Porter.

Virginia ranks a close second to Kentucky in the matter of Colonels. Last year another Colonel delivered the address; and if the title seems a bit out of place in a Quaker Meeting-house, one must recollect that it is not quite so warlike as it sounds. The speaker this year got his title, it is thought, by virtue of having served on some Governor's staff. At any rate, he is a very peaceable man, and withal a fine Christian gentleman.

Friends Ride Wild in Bulgaria

"Brilliant Driving" Disturbs Watches!

As has been reported earlier in this paper, Friends were appealed to some months ago to engineer some very necessary relief work in Bulgaria where the refugee problem was becoming more and more acute. The American Friends Service Committee was unable to raise any funds among the Bulgarians in this country, to whom we made our first appeal, and it did not seem wise to make a general appeal. However, an organization in Berlin agreed to make a special contribution of $6000 for this relief work, and the Friends C. I. S. in London raised £250. Ilse Lange, who worked with the Friends in Germany, and A. Ruth Fry were asked to go to Bulgaria and organize some relief work. A. Ruth Fry was taken ill with influenza on the way to Sofia, and had to stay in Vienna to recuperate. Nancy Lauder Brunton, who worked with the Friends in France, in Vienna at the time, volunteered to go on to Bulgaria with Ilse Lange. These two workers have had excellent co-operation from the Bulgarian Government. They are allowed passes on the railroad, relief goods are to be shipped free of charge, an interpreter has been detailed to assist them and they are extended every courtesy possible.

They are using the small fund available very largely to establish feeding centers for mothers and children. They have investigated different refugee centers, and have allocated relief to the most needy ones. In every case they have called on the people in the community to do the actual work of organization,—our friends directing them and helping them to start the work and then going on to another center, where another group of native workers is organized.

Nancy Lauder Brunton, as some of our returned workers will remember, writes very well. We've had some delightful articles from her relating their adventures on investigation tours. We cannot but recognize the pitiable plight of the many refugees. Nevertheless, the country, as described by Nancy Brunton, appeals decidedly to any would-be travelers.

"On Saturday, April 24th, we set off for a flying visit to Petrich where we were told that conditions were just as bad as in the other district. The roads were marvellous, winding round zigzag curves, if there can be such things, through rocky ravines, overhanging rushing torrents, tearing down steep hills and across bridges, one of which overhangs the river in a loop, and passengers are requested to get out and walk over it.

"Owing to the 'brilliance' of our chauffeur's driving we missed leaping into the river, but none of our watches have consented to go properly after the tremendous shaking which they received on this trip.

"We passed over arable, rolling country, flying through various villages, until we came to the little village of Rilo. Here we branched off the main road on to one leading up a narrow gorge where two great pillars of rock stood up like the posts of a tremendous gate. The little village might almost have been in Switzerland, with its wooden houses perched beside the boiling mountain stream, its herds of cows and long-haired, black and white goats, coming home to be milked, and the fair-haired, homely clad children dancing on the roadway, while their parents took the evening air and sunshine sitting on their doorsteps.

"In this valley the first of many 'panns' (evidently engine trouble!) overtook us. It was late before the machine was in order again and we could go on.

"It was a wonderful scene with the high mountains in front of us faintly silvered by the moonlight, the road winding so steeply upwards, that we were thrown back in the car, and looked up to the stars through the bare, interlaced branches of the still leafless trees. Rocks from the upper slopes encumbered the road, and sometimes at a curve our wheels overhung the chasm, where white water rushed boiling down through tremendous boulders, gleaming silver against black snags of treeroots, with a cool, swift, continuous, irresistible sound. After 9:30 we came to the gates of the Rilla Monastery. All we saw was a high, white wall, a painted gateway under an archway, and two massive iron gates.

"Loud and long our escort battered on the gates, until at last they were opened and we drove through into the courtyard. Then the Rilla monastery burst upon us. We were favoured by the gods to see it like that, suddenly and by moonlight. Burnt down by fire, it was rebuilt under Turkish rule 100 years ago only on condition that its plan should not be altered, so that now it stands exactly as when it was first built a thousand years ago.

"In the middle of a cobbled courtyard stood the church with round cupolas, around the courtyard two-story buildings with arcades, painted in stripes, that in the moonlight looked black and white, while a few trees shook the shadows of their branches over the cobbles like tracery. Above the ancient tower behind the church, the one original building left standing, rose a snow-covered peak, and above that the white moon sailed serene, shedding her light on monastery and mountain alike.

"We had supper in a little wooden restaurant outside the walls where a fruit tree in blossom shed its petals over the veranda, and we slept in the lower floor of the wing which is reserved for the king, in a huge room with walls three feet thick and a tiny window out of which we looked sheer down the wall into the river below. There were couches covered with carpets and quite comfortable beds; it is a great place of pilgrimage but in winter the cold must be intense. Outside the monastery presents its great, white walls foursquare to the world, more as a fortress than as the peaceful house of men of God; it has been besieged more than once but never conquered. Its great enemy is fire, that sweeps down upon it from the forest on the mountains and even last year endangered it. The railway passes by it, very incongruously it seems, and the sparks from the engine set light to the woods.

"Early in the morning we went into the church where black clad, long-haired priests officiated and peasants in homespun clothing and sheepskin coats, or women in brightly coloured aprons, surrounded by numbers of small children stood before the golden ikonostas, carrying sprigs of greenery, because, according to the Greek calendar, it was as yet only Palm Sunday.

"From the gates of the monastery we climbed a small rise to the tomb of Bourchier, the former *Times* correspondent, a great lover and friend of Bulgaria. From the mound in a small pine wood, where the flat marble tomb lies, one looks out over the valley, through the young green of a poplar tree just bursting into leaf the distant mountains showed mauve and blue, the river scattered its silver water through the grey boulders, winding its thread thinner and thinner into the distance, and above, the fresh morning sky stretched a clear sheet of palest blue over the mountain walls, covered already with a faint tinge of green where yesterday had been only misty, purply brown.

"On our way back, we followed the covered-in concrete way which carries the water above the road from the higher level along the valley until it pours down a high chute to the works where the electric light for the whole of Sofia is generated.

"Yes, we were favoured by the gods, that we should see the Rilla monastery.

"All the country round these three villages up to Petrich is covered with growing corn, three or four feet high already, the result of a donation of seed corn given by the Friends last autumn.

"Petrich is a wonderfully picturesque little village, with narrow, tortuous, cobbled streets, a mountain torrent dashing down the middle of the main street and tremendous trees with ancient, gnarled trunks and branches that at night seem to cover the world and scarcely let a peep of the stars through.

"When we had made our inquiries, we came to the conclusion that the people in this region are just as badly off as in the districts where we hope to work, but help has been given here, seed corn from the Friends, Child feeding from the Save the Children Fund. The governmental agricultural brigade is making a survey of the land, and they hope that by the spring every family will have land, and seed, and a harvest."

Flower Time In Palestine

Ellen Winslow Shares Experiences With Us

The cold and rainy season has been over for nearly a month and we have almost constant sunshine. It is quite hot in the sun during the middle of the day, though a few days have been windy and cold so we were glad to go back to heavy clothing.

The rainy season has brought the flowers. It was quite a long walk to the valleys where we must go to get them, and we hadn't time to go often, but for days after a trip I often had four to six bouquets of beautiful flowers of as many different kinds on my bureau—narcissus, cyclamen, blue and white anemone, or the bright scarlet ones which were most effective with only green, large cream-colored clematis, jack-in-the-pulpit, and later several kinds of orchids, including the odd bee orchids which are strikingly like a bee in looks, pink daisies, the little pheasant's eyes that when scarlet are called a drop of Jesus' blood, pink campion, and still later the large bright red ranunculus, followed now by the scarlet poppy. You probably know that our large anemones are thought by many to be the lily of the field of Matt. 6:28, and the ranunculus and poppy are about the same size. More recently we have seen wild pink oleanders and pink hollyhocks along by the Jabbok River, a large iris that is almost black, which is called a large black calla—it is an arum—bright blue bachelor's buttons, together with many kinds not common in New England. I have named so many to show how many of our cultivated flowers grow wild here. I always find new ones on the donkey trails. I forgot to name a favorite which is even wild on our grounds, the forget-me-not. Now we have beautiful roses, pinks, pansies and snap-dragon in the garden, with other things, and earlier quantities of fragrant blue violets on very long stems.

AMONG THE LEBANONS

During our spring vacation I went with four of the Syrians, three of whom were delegates from this Monthly Meeting, to a general meeting of Friends of Palestine and Syria, held at Brummana where the English Friends have their work. It was a great pleasure and inspiration to meet so many of the workers from there and Ras-el-Metn, where Daniel Oliver has his orphanage and other relief work. There were at least fifty Friends in attendance, I think, including T. Edmund Harvey and wife from England also Edith Roberts, an English Friend on her way to Aleppo to work there with a Danish lady in rescue work especially for Armenian girls from the Turkish harems. The discussion of practical problems of these fields was participated in by many and showed a very earnest and consecrated spirit which cannot fail to have a great influence on the people with whom they work. T. E. Harvey helped in many ways.

The scenery in the Lebanon Mountains was extremely beautiful and a little different from any I had seen. We had a wonderful view of Beirut and the blue Mediterranean from the Boys' School where I was entertained most hospitably by the Principal, Marshal N. Fox, and his gifted wife. The umbrella pines as they are most appropriately called, seemed quite a different shape from ours. I had a real treat when a friend who was on the *Asia* with us last fall and who is studying Arabic at Beirut to prepare for Y. M. C. A. work in Jerusalem, took me and another friend over to Ras-el-Metn one afternoon in his Chevrolet. It was up and down steep mountain sides and along ridges with more hairpin curves than I saw in the same number of miles anywhere in the West. It would have seemed a dangerous ride but for a skillful and careful driver in whom I had confidence. Part of the way we seemed quite near to snow covered Suneen and Canisy and other mountains with snow in streaks, yet at our sides might be groves of mulberry trees for cultivating the silkworms. We passed a large factory for winding the silk from the cocoons. There we saw the Judas tree which I associate with Pennsylvania and farther south.

One day I went with a doctor of the Near East to their splendid work at Ghazir farther north on the mountains. They have about seventy blind people for whom the Swiss are going to have a permanent institution where they can be taught various industries. It is the only such provision in Syria, I think. There is also a large rug industry where Armenian refugees are taught to weave handsome oriental rugs, and many of the girls and young women find employment and a safe refuge for the present. I saw in the loom an exact copy of the large rug recently presented to President Coolidge by the Armenian orphans. On that trip I crossed Dog River and saw the famous mementoes of battles in various wars back to Napoleon or farther.

On our trip to and from Beirut by auto we passed near Tyre and right through Sidon. Sidon has many citrus trees, including a new kind to me, the accidinia, a small fruit with smooth skin and more juicy than kumquots. They were just ripe on our way back, and we enjoyed some.

I left the rest at Haifa and went across through Nazareth and by Cana of Galilee to Tiberius on the shore of the Sea of Galilee. I went out in a boat that first night. The next morning I went down to the wharf before breakfast and saw the fishermen mending their nets—with what looked like a coarse tatting shuttle. The following morning I was early enough to see a boat with the fish for sale, also the Bedouin women sitting in an open place with their tanekes of cows' or goats' or sheep's milk to peddle out. We had a most delicious St. Peter's fish served at the hotel twice a day. It was a special treat because we get only canned fish here.

A lady and her daughter from Honolulu were kind enough to ask me to join them in an auto trip to the head of the Lake where Bethesda and Capernaum used to lie, but there is not even a village now. I believe there are ruins of an old synagogue of Capernaum but we did not get so far. In the afternoon I went with them to the foot of the lake and walked some distance along a path by the Jordan. There is a village of mud huts at the end of the Sea where some Arabs live and a small railway station. The flowers were marvelous along by the roadside and the water was a beautiful blue. So many sacred memories cluster about the Lake that it was a rare privilege to be there and much of the gospels will always mean more.

A VISIT TO DURA

Last week I was out to Dura and had a good illustration of part of the value of the village work. One of Nahmi's meetings was held at the home of a woman who lay on her back unable to walk for two or three years. The pupils of our Bible School made it possible for Nahmi and Mildred White to send her to a hospital where she had some operations and treatment so that now she is very happy that she can walk and extremely grateful to all who helped. The Hospital did its work free but there are always other expenses. The women and even the men of that Moslem village gave a warm welcome and listened well. With us that day was a graduate nurse. She treated the eyes of men, women and children and used other simple remedies. Some woman gave some money for village work which is being used in this way. Another case our pupils helped was a little girl whose hand was badly burned. Her mother did it up and it healed so that it was useless. But after treatment and an operation she can open it and use it. Just similar work to that of our Master in some of these villages very likely. It is so much needed as well as the gospel message of love and good will.

THREE MEANS OF GRACE

A negro preacher walked into the office of a newspaper in Rockymount, North Carolina, and said: "Misto Edito', they is forty-three of my congregation which subscribe fo' yo' paper. Do that entitle me to have a chu'ch notice in yo' Sadday issue?" "Sit down and write," said the editor. "I thank you." And this is the notice the minister wrote: "Mount Memorial Baptist Church, the Rev. John Walker, pastor. Preaching morning and evening. In the promulgation of the gospel, three books is necessary: The Bible, the hymn book, and the pocketbook. Come to-morrow and bring all three."

—*The Christian Register.*

Friendship implies a heart at leisure from itself.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

DEVELOPMENT OF JAPAN YEARLY MEETING

Editor THE AMERICAN FRIEND:

The enclosed might interest your readers. It is an abbreviated translation from the 5th month *Japanese Friend*. We are always interested in reading THE AMERICAN FRIEND which comes to our home regularly.

H. V. NICHOLSON.

Bizen Machi, Mito, Japan.

The tenth Yearly Meeting of Japanese Friends was held at Shimodate the first of Fourth Month. Since the organization of the Yearly Meeting there has been steady progress, not only in the number of members, but also in their spirit and feeling of responsibility. There is a great hope for the future. At the same time there are two immediate problems that must be solved.

First is the question of putting our faith before the public. A clear statement of faith is necessary. This is very difficult, as there are such divergent views among us as to the essentials of our faith. It is the same old problem of the Christian church, which has caused controversy and divisions all through the centuries.

On the one hand are the conservatives with an emotional faith; and on the other hand the radicals with a faith founded on reason. Faith is not a thing that can be settled by argument. Even if you win the argument you do not beget real faith! If the individual heart does not get into personal touch with God there is no real faith. Which direction should Friends take in order to destroy formalism and ceremony and establish a true and living religion, led by the Inner Light? In true humility and prayer we wish God to teach us the true way in which to advance.

Second is the problem of raising the money for this extension work. At present it seems necessary to receive financial aid from abroad, but we desire to raise more money, year by year, in Japan. With this in view we doubled the amount to be raised in Japan for the coming year. The Yearly Meeting, having taken over full responsibility for the evangelistic work, must increasingly take on responsibility for raising the necessary funds.

There is no one person in our Yearly Meeting who can contribute this money. It must come in small amounts from all the members. In the past it has been hard to raise the little we have contributed, and to suddenly double it seems impossible. However, this is not our work, but God's. If God really thinks it is necessary He will provide the means. At the same time, if we really believe it is an essential part of God's plan our faith will prevail and the money will surely be raised. We must pray the expectant prayer of faith—and then go forward.

It is our hope to step out in faith, solving these two problems by a real unity of purpose and spirit. Our main desire is to strengthen and develop the evangelistic work. Each member of the Yearly Meeting must do all he can right where he is, with the leading and in the power of the Holy Spirit. Our prayer is that each one of us advance along the road of evangelism.

PRESBYTERIANS SPEAK OUT FOR PEACE

Editor THE AMERICAN FRIEND:

I wonder whether the advocates of military training in our schools and colleges are conscious of the tremendous import of the declaration of the recent Presbyterian Assembly on the subject. Here you have not the pronouncements of an ultra Pacifist group or conclusions of a Quaker Yearly Meeting, but an expression of hostility to military training in our schools and colleges from one of the largest and most conservative religious bodies in this country. Presbyterians seem to combine a genuine type of Evangelical Religion with sanity and character that makes anything they say or any conclusions they adopt worthy of the most careful consideration, and I believe that their strong protest against compulsory military training will have a very far-reaching effect. Whom on this green earth are we to trust if we do not trust such bodies of men, as compose these great church councils, who one after another have declared against the spread of militarism in our country?

What are our educators thinking of that they keep forcing on our boys and young men a training which is bound sooner or later to develop a military mind in this country such as we have never known since its foundation? The *whole psychology* of the matter is *totally bad*. At a time when the civilized world is turning or trying to turn away from the barbarous methods of war as a means of settling international disputes and turning to judicial and civilized methods, is it sane or wise for us to train our young men in war and war psychology? If war were imminent or even likely to come within a reasonable time it would be one thing, but even the possibility of war with Japan is now fading away.

Only this last month a prominent journalist speaking in Baltimore said in substance that Japan at the present time has really no thought of war with the United States, is utterly unprepared for it and that she is more to be pitied than feared. If not Japan, who then? Mexico? How can anyone really think we need to keep our whole country on a hectic, feverish war basis just because we think Mexico some day may need policing? It is much to be hoped that our educators may soon realize the large number of solid and responsible people in this country who do not want military training forced on their boys when they send them to college and that we may before long be able to see it pass into oblivion with other excrescences of the great war.

TEXT OF RESOLUTION

The text of the resolution is as follows:

"Peace is one of the leading words in our hearts' vocabulary today. Its message for the whole world lies at the center of our salvation and must find expression in our speech and conduct and influence. As Presbyterians, we have inherited a sturdy record and a sense of obedience to duty wheresoever it may lead us.

"We pledge ourselves not to injure that inheritance and in loyalty to it we renew our pledge of allegiance to our nation and to every phase of its welfare. We also put ourselves on record as opposed to all militarism in spirit and in propaganda.

"We favor such voluntary drill and training as may seem wise to students and their parents for purposes of precision, obedience and teamwork, but we are opposed to forcing students in high schools, colleges, universities and other educational institutions to any form of military organization or exercise.

"Rather we favor cultivation of sentiments of peace and of eagerness to find ways of cooperation that shall reach all men everywhere. This expression is intended to set forth our devotion to the Prince of Peace and to His message for all men, to the end that our testimony in pulpit and class shall be in full harmony with our system of training and education."

A. MORRIS CAREY.

Baltimore, 6-8-26.

WORD FROM DR. STRONG

Editor THE AMERICAN FRIEND:

I was greatly interested in your editorial, May 6th, on "Let Disarmament Begin at Home." You kindly refer to my advocacy of a "gunless police" force for our cities. I have no attention of adding to my argument, but you will be interested, I am sure, to get some pertinent information, lately received. It is about the London police, who do not carry pistols. It is not because Londoners are any better, but because, in this particular, they have more sense in dealing with the public.

Wishing to be doubly certain in regard to what I have published about the police of London having no guns, I wrote Wilfred Wellock, a highly intelligent citizen of Birmingham, who knows British affairs well. Here is his reply:

"You are quite right re the police. None of our police are armed. Further. A short

time ago there was a move in high circles to provide the London police with firearms. The police themselves took up the matter, and decided that they would be 'safer' without firearms, and asked not to be provided with such. In face of this decision it was felt that the agitation to provide them with firearms must drop, and drop it did. A great victory for the principle of pacifism. You are perfectly safe in using this illustration. I can give you full details as to dates, etc., if necessary."

I cannot refrain from adding a word. How slow we are to believe in the power and sanity of the principles of pacifism which we profess! Even when we have a plain demonstration, like this, again how slow to believe. And the 'high circles' are the seldom right!

I quite agree with you, the place to begin disarmament is "at home."

SYDNEY STRONG.

Seattle, Washington.

WILMINGTON ACTIVITIES

Wilmington College has just recently held its fiftieth Commencement with the largest graduating class in the history of the college and with a record breaking crowd attending the exercises. The week's events began with a baccalaureate service at the Friends Church. President J. Edwin Jay preached on the subject: "The Test of the Educated." The Senior play, coached by Helen McCoy, was given on Tuesday evening. Illumination Night was Wednesday evening, at which time the girls' glee club, trained by Margaret Strassler and Nathalie Gifford, gave an operetta on the campus. Thursday evening, the alumni banquet was held, at which one of the events was the presentation by Mary Mills and Mary D. Lacy of a bouquet to Teacher Ellen C. Wright, who was a member of the first graduating class from the college fifty years ago. Burritt M. Hiatt was toastmaster. The Commencement exercises on Friday morning were attended by a crowd that overflowed the large auditorium. The address was given by Dr. John W. Withers of New York University. The degree of Doctor of Laws was conferred upon Myers Y. Cooper, President of the Ohio Council of Churches, and upon John W. Jones, superintendent of the State Institution for the Deaf. They were introduced by Professor Andrews. President Jay conferred two hundred and sixteen diplomas, seventy-one degrees for the four year course, one hundred and forty-one diplomas for the two-year teachers' course, and forty-five for the one year course. The highest average of grades for the four year course was made by Birdie Garner among the women, and by Willis Harner among the men. Esther Underwood graduated with *cum laude*. All three are Friends.

The Center Centennial at the old Center Meetinghouse near Wilmington brought out a large attendance. One of the contrasts between the present and the past consisted in the fact that there were eighty automobiles on the ground instead of the few acres of buggies of a century ago. Wilbur K. Thomas and Hanns Gramm brought the messages in the morning. A basket dinner was served at noon. The afternoon session was presided over by T. Leaton Wall and Nellie Madden read the minutes of a hundred years ago. Jane M. Carey and Jesse Harvey gave monthly meeting histories, Ruth Farquhar read a history of the Quarterly Meeting, and Reuben B. Peelle and Ellen C. Wright gave reminiscences. Esther Carey Hook then turned the thoughts of the meeting to the future and was followed by I. Lindley Jones and Willis Harner.

Wilbur K. Thomas and Hanns Gramm spent a week in Wilmington and vicinity. One or both of them spoke at Clarksville, Waynesville, Chester, Xenia, and at Antioch College. While in Wilmington they spoke to the Men's League, the Mothers' Club, the Progress Club, at the Center Centennial, at the College and at the High School. Barnard Walton was also a visitor one evening.

Edgar T. Hole is spending the month of June in Wilmington Yearly Meeting. He has already conferred with pastors or representatives in thirteen of the meetings, mostly in Center and partly in Fairfield Quarters. He has spoken at Wilmington, Leesburg, and Chester when this report is made. He has traveled several hundred miles in one week in giving aid where needed.

There have been several deaths among Wilmington Friends in recent months which have not been reported to THE AMERICAN FRIEND. Among them have been Mary I. Hawkes, Frank T. Hazard, Olive Linton, Mary C. Miars, and Melinda Wolary. The most recent loss was Elijah J. Peelle, who was formerly a trustee and for many years a faithful member, possessing a ready willingness and a genial personality.

There have been a few weddings unreported. Among them have been Neil McPherson and Cleo Ames; Howard W. Jay, son of President J. Edwin Jay, and Roma Humphrey; and most recently, Jesse Leroy Thompson and Ruth Esther Brann, granddaughter of Levi Mills, who was for many years so well known among Friends everywhere.

In the statewide Prince of Peace contests for high school students sponsored by the Ohio Council of Churches, the Friends have taken a prominent part. In the Clinton County contest held at Wilmington a majority of the eight contestants were Friends. The local Friends had six in their local contest, which was won by Maurine Taylor. Harriet Virginia Morton, a Sabina Friend, won the county contest and participated later in the district contest.

The Wilmington Bible School is in the midst of an unprecedented boom. For several Sundays the attendance and collection have increased each time. One of the innovations has been the introduction each Sunday of some class in the school, as a group and as individuals, and their competitive showing and their various short programs have been of great interest. The children of the school gave the pageant: "God's Flowerland" on Children's Day.

The Wilmington pastor, O. Herschel Folger, gave Commencement addresses at Adams Township and Good Hope, addressed a community memorial service at Lynchburg and another at Clarksville, a Bible School convention at Lumberton, and the Rotary Club at Xenia. How wide is the influence of any meeting through pastor, resident members, or non-residents? The Wilmington meeting has members in forty Ohio cities, twenty-five states of the Union, and four foreign countries. If these members and those who have transferred their membership are counted, it is an interesting question as to how many communities any Friends meeting may influence in the course of fifty years.

WILL YOU CAST US OFF?

To American Friends:

Will you cast us off? I belong to a Yearly Meeting of Friends (Philadelphia) which has no official connection with Five Years Meeting Friends. For more than fifty years we have kept scrupulously free of all ties. We earnestly maintain practices which many of you believe antiquated; our hearts hold our own convictions without domination from any other group of Friends.

But we are beginning to know some of you. Though your "Quakerism" in many ways seems to us passing strange, or not "Quakerism" at all, we find you lovable servants of the Most High.

We want to know you better. We are busy. We do not have much time to visit you and we know you are mostly too busy to bother with us. But we want to know you better.

Will you cast us off?

We can think of no simpler, better way for us to get acquainted than by having occasionally, perhaps once in ten years, a week's meeting place for us all—an All American Friends Conference.

But some of you say "no," "no conference for us." Why? Will you cast us off? The editor of THE AMERICAN FRIEND even is blamed for printing our sincere appeal. Do you think we aim to convert you to some strange notion of ours? Our faith, no doubt, is frail, and we know your strength. Come, please be willing to come—to see us in our homes—but as neither of us can do much at that, at least at a conference. The true vision of life God has placed in your hearts. We need it; if He has given us ought but peculiarity and loneliness for you, we shall be glad.

Do not cast us off.

J. PASSMORE ELKINTON.

QUAKERDOM · AT · LARGE

Zenas L. and Susie J. Martin, Friends missionaries to Cuba, celebrated the fiftieth anniversary of their marriage, June 15, 1926, at Holguin, Cuba.

Although no formal report of its recent sessions has reached us, we are informed that on June 10, Oregon Yearly Meeting by a vote of 173 to 130, withdrew from the Five Years Meeting.

The Trustees of White's Institute of Indiana Yearly Meeting have let the contract for the erection of a two story brick building to be used as a boys' dormitory. The cost of this new and much needed improvement will total about $30,000.

Rufus M. Jones delivered the Commencement address at the graduating exercises at Bryn Mawr College, Bryn Mawr, Pa., June 4. For twenty-eight years he has been a trustee of Bryn Mawr and is now the President of the trustees and Chairman of the board of directors.

Sylvester Jones, missionary to Cuba, and formerly Assistant General Secretary of the Five Years Meeting, was a caller at the Central Offices last week. He was present at the Earlham College Commencement exercises, visiting his second son Wilfred, who is a Sophomore, and who won distinction in receiving the medal for excellency in Spanish, and as college champion for the year in Tennis.

Dr. Edwin D. Starbuck, a former member of the Earlham College faculty, and now professor of Philosophy in the Religious Department of the University of Iowa, gave the Commencement address at Earlham College, June 14. He spoke on Childhood, Youth and Race Development and claimed that civilization will progress in the way of goodwill in proportion as it becomes child-centered. Degrees were conferred upon the ninety-five members of the graduating class.

The Agenda Committee of London Yearly Meeting may consider shortening future Yearly Meetings by a day or half a day, since shorter introductory speeches and the printing of reports tend to concentration without loss of efficiency. It was reported during Yearly Meeting that the efforts of Barrow Cadbury to raise 60,000 pounds sterling for the new premises—Friends House, Euston Road, London—to be opened clear of the old debts had been crowned with success.

Upon Morton C. Pearson, Executive Secretary of the Detroit Council of Churches, was conferred the honorary degree of Doctor of Laws in recognition of his splendid services in the field of religious activities as an organizer and leader, by the President of Earlham College at Commencement exercises, June 14. The day preceding he addressed the Christian Associations at the College on the Spirit of Adventure which issues a vital challenge to the youth of today.

Professor William N. Trueblood, for many years head of the department in English at Earlham College has been granted the privilege of retiring from classroom work, and during Commencement exercises, his successor as head of the department, Charles E. Cosand, who was first a student under him and now for several years has been an associate professor with him, paid fitting tribute to the worth of the man, so much loved and esteemed by a host of students who have been inspired by him to appreciate the best in the realm of English literature.

Friends in Warsaw, Poland, had some exciting moments during the recent revolutionary activities of Marshal Pilsudzki. The fighting in Warsaw extended over three days, May 12-14. The office of the Center was for a time in the area of the fighting and the work of getting home on the first day was attended by much difficulty, and some danger. Happily all the members of the Quaker Embassy were preserved in safety; but they are grieved at the loss of life during the struggle. According to the Warsaw papers, more than 200 persons were killed and about 1,000 were wounded.

Since taking work with the Anti-Saloon League on February 1, S. Edgar Nicholson has given twenty-one Sunday addresses and sermons, fourteen week-day and night addresses and has addressed various Sunday Schools on the prohibition question. He has preached five gospel sermons and has participated in numerous conferences and committee meetings on church, prohibition and other subjects, and has spoken before various church bodies and ministerial unions. Beginning a strenuous dry campaign by automobile, he was billed to meet fifteen groups in conferences and mass meetings in as many towns, covering three counties, on June 15, 16 and 17. Despite the wet clamor, he speaks encouragingly of the prohibition outlook.

Two Indiana Friends, Charles E. Rush and Amy Winslow, Librarian and Assistant Librarian, respectively, of the Indianapolis Public Library, are the authors of a new book, "Modern Aladdins and Their Magic," published by Little, Brown & Company of Boston. Meredith Nicholson, the well known novelist, writes the introduction. While this book of readable information in the field of popular science has been prepared primarily for children, it is of interest to mature minds as well, with its stories of everyday mysteries about us in the realms of discovery, invention, industry and our common life. The book is very attractively bound and profusely illustrated and is listed at the very reasonable price of $1.50. We hope to give a review soon.

Carl Heath addressing the Sussex Quarterly Meeting on the possibilities of Quakerism urges that more intelligent attention be given by Friends to corporate communion. He asks: Do we know enough of corporate power? Do we know the full strength of the practice of communion? "We did not need to go to the symbolic methods, but we needed to do more in the Quarterly Meeting by way of the practice of corporate communion as a Quarterly Meeting and not merely in our individual meetings. One way to do this would be to agree that some time during the year we would put aside a few days for a Retreat of some kind, to meet together if possible, to practice this corporate communion, and so do something towards developing it there."

Speaking to the report of the Penal Reform Committee in London Yearly Meeting, John P. Fletcher, known to many Friends in America, pointed out that those in prison nine or ten years ago could appreciate the change particularly in the silent rule. Prisoners all broke the rule when there was a change without being found out, but there was one man whose truthfulness would not allow him to break it and consequently his health suffered. It was his hard work and the hard work of Friends that had brought about the abolition of that rule. He hoped the same thing would be done to capital punishment. If all Friends during the next four or five years would take up some small part of that work, capital punishment would speedily become a thing of the past.

Tuftallow, (Doubleday, Page Co.), is the name of a book which was selected by the "Book of the Month Club" as the best book for May, writes Luther E. Warren, Principal of Friendsville Academy. It is a realistic story by T. S. Stribling, who was born in middle Tennessee, about the life of the hill folk of East Tennessee. Abner Tuftallow might have been ——— of ———, who is at present a student in Friendsville Academy. Railroad Jones has a double in the promoter of the ——— Company of ———, or the lawsuit for damages because the "dip", used to destroy the ticks on a cow "run into her years" then drained into her brain resulting in the loss of the animal, might have taken place in more than one

county-seat. If you are interested in local color from one of our Quaker Outposts, read Tuftallow; then read "Our Southern Highlanders," by Horace Kephart, Outing Company, 1914, which has recently been reprinted.

More than a hundred Friends of Indiana and Western Yearly Meetings attended the annual convention of the Indiana Council of Religious Education held at Richmond last week. On Thursday afternoon the Friends Central Offices kept open house in honor of the Friendly visitors who welcomed the opportunity of visiting the headquarters of the Five Years Meeting. Immediately afterward the visitors gathered at the South Eighth Street church nearby where a short program was held, graciously presided over by William J. Sayers of Muncie. Short speeches of welcome were given by H. C. Bedford, pastor of the First Friends church, and W. C. Woodward, the response being made by Clyde O. Watson of Westfield, Indiana. Enjoyable musical numbers were given by Mrs. Asher Wooley, Martha Reeves and Clara and Elizabeth Mote. Following the program, the visitors were served with lunch by the Friends of the Central Office and the Richmond Friends congregations. Altogether the afternoon was one of very enjoyable fellowship.

Irish Friends, desiring to follow the example of London Yearly Meeting in establishing an annual Swarthmore Lecture at the opening of Dublin Yearly Meeting, invited T. Edmund Harvey to be the first lecturer and he took as his subject "The Task Before the Society." He drew lessons from the three centuries of Quaker history as a background for the forward look. "The task of every member of the Society of Friends," he said, "is to regard the whole world as intended in the sight of God to become Brothers, every man and every woman a member of the same family. If we think of them in this way our social relationships must be transformed. We shall not want to spend our money on ourselves, but we shall be seeking how we can help on the developing of the joy in the lives of those about us. It is a great strength to think that we are gathered together as fellow-members who are trying to serve side by side, to serve each other, and to serve the world about us, and all the while serving under the guidance of the leadership of Jesus Christ our Master, drawing our strength and our life from him."

Milo S. Hinckle, pastor of the Asheboro Street meeting, Greensboro, N. C., has made a valuable contribution to the cause of truth through the public press of his city. The Greensboro Ministerial Association had sent a request to President Coolidge that cancellation of stamps by use of the words, "Let's Go?—Military Training Camps," be stopped. Aroused to vexation thereby, a local army officer brought a stinging rebuke to the ministers which was published in one of the Greensboro papers. It was a lengthy and vigorous attack upon all those opposing military training camps, who were characterized as "uninformed or timid." The usual charges were made to the effect that all the well known peace organizations of the country which he named at length are secretly seeking the overthrow of our government! All of which was too much for our friend and former colleague who replied to the captain's unjust attack in a way that left little to be said. Taking up the points one by one, he showed how utterly baseless were the captain's accusations and furthermore gave an impressive presentation of the scope and power of the peace movement in this country. Such timely and able defense of truth requires a high degree of devotion and self-sacrifice, but it is thus that the progress of righteousness is achieved. May many others emulate the example of our courageous friend.

NEWS OF OUR MEETINGS

After three years and six months of successful pastoral service at Vera, Oklahoma, Hannah M. Hubbard has resigned, and is now living at 2315 S. Oklahoma Ave., Oklahoma City, Okla. On the evening of May 30, a crowded house listened to her farewell sermon, and at the close of the service the congregation came forward and as they clasped her hand they spoke words of appreciation for the years of sacrificial service she had rendered them, and expressed regrets that she was leaving. When she came to Vera the attendance was small, and interest lagging in all departments of church work. There were very few young people in the Sunday school and Endeavor, and the Missionary society numbered five. Now there are 20 paid up members in the society, over 30 enrolled in the young people's class in the Sunday school, and about 15 active and 25 associate members in the Endeavor. The Church building has been roofed, and some repairing and fencing has been done. There has also been a new piano bought, and maps for the Sunday school. The Lord has thus blessed the work, and Vera Meeting will offer an attractive field to the one whom the Lord may send to shepherd the flock. Vera and the surrounding country offers a great opportunity for Christian service.

Having served five years as pastors of the meeting in Jonesboro, Indiana, Charles M. and Luella Elliott have presented to the Pastoral Committee their resignation to become effective at the expiration of the pastoral year, August 31. Easter Rozella Rush, a devoted member of the Jonesboro Meeting, and member of the Pastoral Committee, peacefully passed away in the morning of May 16. The funeral service was held in the home church with the pastors, Charles M. and Luella Elliott in charge. Her loyalty to the church and devotion to the work leaves a deep impression upon the lives of all who were associated with her in the work.

Children's Day was fittingly observed by Friends at Farmland, Indiana, the evening of June 13 with a pageant program which was well rendered before a good audience. On the same day the pastor, Clinton O. Reynolds, attended his old home Quarterly Meeting at Carmel, Indiana, and the Home-coming at Gray Friends Meeting.

Tennyson and Alice Jay Lewis continue their good work at Goldsboro, North Carolina, which is big with promise. There is a large Bible School of small children, with their parents as well as older people in attendance. A choice group of young people with good Christian experience are faithful workers in all departments of the meeting. The new Meeting-house will soon be roofed and enclosed, and when completed will be a beautiful and substantial building amply equipped for the needs of a thriving membership.

Vermilion Grove, Illinois, Friends Meeting observed Children's Day, June 13, the morning message being directed to children and young people. Near the close of the service, parents were requested to bring their little ones to the front for recognition by the church and for her blessing upon them. The response was very gratifying, there being eighteen little children, two of them tiny babies. Their names were all called and each child given a beautiful rose bud. The children of the Bible School together with the young people gave a splendid program Sunday evening, the offering being given to the Children's Day fund.

The Bible School at Hadley, Indiana, recently engaged in an attendance contest, which was featured by an automobile race. Upon a large chart in the front of the room, each class was represented by a different make of automobile, and mileage points were given for attendance, lesson study, offering, new members, etc. The first to reach the goal was the Primary class taught by Mrs. Luther Hadley, and the School recently entertained the winners. After a short literary and musical program, twenty-two little tots were seated at a beautifully decorated table as guests of honor. Ice cream and cake were served to them and to more than a hundred others present. The contest and social proved an inspiration to both Bible School and Church. Leslie and Ethel Bond will remain another year as pastors here.

The pastoral committee of Union Street Friends Church at Kokomo, Indiana, has extended a call to E. Howard Brown, pastor at Second Friends Church, Marion, Indiana, to succeed Zeno H. Doan, who resigned some weeks ago on account of ill

health, and he has accepted to begin work September 1. The Meeting looks forward to a continued growth in grace and increase in service for the Master.

The annual dinner of the Friends Memorial Church, Muncie, Indiana, was served in the basement of the church, the evening of June 4, with a good attendance and an interesting program. The following Sunday, the pastor, William J. Sayers, gave a sermon to the graduates of the high schools and colleges in the congregation. These Seniors and their parents occupied a large part of the center section of the church, and to each of them a little book was presented at the close of the sermon. The occasion has been thus similarly observed for several years.

The Friends Meeting at West Milton, Ohio, has been served for several Sundays, since the resignation of their pastor, George Bird, by Clyde Milner, assistant professor of Psychology at Earlham College. He will spend the summer vacation recuperating at Tamworth, New Hampshire.

A farewell gathering at the home of Isaac and Emma K. Thorne, Selma, Ohio, was given by the Adult Bible Class, for Ralph Thornburg and his wife who are leaving to live in Springfield, Ohio, where he is instructor in History in the high school. He had been teacher of the Class and leader of singing in the School, while his wife played the organ and also taught a class. Their good work has been much appreciated and it is with much regret that Friends feel that they must get along without them after three years of fellowship.

A few Friends located at Glendale, Arizona, near Phoenix, are meeting for worship each Sunday morning at 138 S. Second Street. They are trying to locate all Friends in that general section and all those who might be interested and are looking forward to establishing a meeting place in Phoenix. All readers wishing to cooperate toward this end should write Louie B. Rowley, Box 697, Glendale, Arizona.

The children and young people of Westfield Meeting gave a very successful program of Children's Day exercises pageants, recitations, etc., the night of the first Sunday in June. This event is annually followed by a picnic the same week, as a token of appreciation by the older members of the Sunday School and Meeting, of the efforts of the children, who participate in the Children's Day program. A feast of fun and feed characterizes the latter event. Clyde O. and Lenna B. Watson have reconsidered their resignation, at the earnest request of the Pastoral Committee and many members of the congregation, and will remain at Westfield for another year of pastoral service.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 4, 1926

Israel Enslaved in Egypt. Exodus 1:1-14.

Golden Text: Jehovah will not cast off his people. Psalm 94:14.

Devotional Reading: Psalm 94:10-17.

Reference Material: Acts 7:17-21; Hebrews 11:23, 24.

Intermediate and Senior Topic: Israel Oppressed by a Despotic King.

Topic for Young People and Adults: Modern Forms of Oppression.

Daily Readings

M.—Israel Journeys to Egypt. Gen. 46:1-7.
T.—The Long Sojourn in Egypt. Gen. 47:1-12.
W.—Israel Enslaved in Egypt. Exod. 1:8-14.
T.—The Asyrian Exile of Israel. 2 Kings 17:6-12.
F.—Judah's Sorrow in Exile. Psalm 137:1-9.
S.—A Prayer for Deliverance. Psalm 80:1-7.
S.—The Faithfulness of Jehovah. Psalm 94:10-17.

Our lessons this quarter comprise the first half of a six months' course entitled: "Early Leaders of Israel; from Moses to Samuel." This series traces the story of the birth and childhood of the Israelitish nation, by means of incidents in the lives of "common men capitalized." Let us study the stories, not merely as interesting narratives, but as concrete experiences presenting important principles of individual and national life, which was the purpose in the original writing of the history of the Old Testament. "If we teach so that these principles are seen, the incidents will take care of themselves."

Between the lessons. Joseph's plans for the welfare of his father and family were carried out, leading to the settlement of the Israelites in the frontier province of Egypt known as Goshen. Generations passed; the newcomers prospered in their new home, where they were protected from hostile neighbors. Having grown in numbers, they were now being prepared for growth into a nation.

Exodus, the "Book of Departure," lifts the curtain to reveal a scene of oriental oppression, such as has been repeated countless times in all lands where the Christ-spirit does not rule in human relations. The Israelites are experiencing the adversity, which must often be combined with prosperity to make character.

A new king. (v. 8). i. e. a new dynasty. The Pharaoh of the Oppression had been identified as Rameses II, the powerful, ambitious monarch of Egypt for sixty-seven years, (1292-1225 B. C.), whose greatness is attested today by existing temples and palaces, and many city ruins. Personal ambition brushed aside such "impractical sentiments" as friendships and promises. But the building tyrant has given to our day only stone ruins; the toiling slaves have bequeathed a priceless heritage of religion and the Bible.

More and mightier. (v. 9). It is by such exaggerations, half-truths or falsehoods

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that prejudices are inflamed and the judgments of men misled. E.g., the recent wet testimony(?) given before the Congressional committee in regard to the effects of prohibition.

Deal wisely. (v. 10). Is it ever "wise" to secure any ends at the expense of human welfare, or to treat men so that enmity or passion are aroused instead of goodwill being developed? E. g., in our day: military training in our public schools; industry conducted to make large profits without regard to the human cost; superior or contemptuous treatment of Oriental peoples, either personally or by our laws.

Built . . . store cities (v. 11). The great building projects of antiquity were to a large extent constructed by slave or forced labor, and at the expense of human lives. Do our modern cities advance good or evil in human lives, comfort or suffering?

More they multiplied. (v. 12). "On the level of the physical, the Israelites could not be destroyed, because God had chosen them for the fulfilment of his purpose. The principle is of perpetual application. Every successive age in the history of man has seen it working. The more the forces antagonistic to the will of God operate against the people of God, the more do these people rise and gain strength. It is not persecution, but patronage, that they have most to fear."

WENDELL G. FARR.

Wilmington College.

MARRIAGES

DEMARSH-HAINES—At Carmel, Indiana, June 15, 1926, Mary Haines and LeRoy DeMarsh. Alexander C. Purdy, minister. They will live at North Weare, New Hampshire, where he is pastor of the Friends Meeting.

SMITH-GIFFORD—At the bride's home near Fountain City, Indiana, June 2, 1926, Goldie R. Gifford and Everett John Smith, both members of Fountain City Friends Meeting. Clinton O. Reynolds, minister.

DEATHS

GREENE—At his home 310 W. Hadley Street, Whittier, California, February 5, 1926, Albert W., son of David and Mary Jessup Greene, in his 81st year. He was a lifelong member of the Friends church. Besides his wife, two sons, two daughters and their families survive him. Interment at Spencer, Iowa, which was his former home.

MILLS—At his home in Ridgefarm, Illinois, March 3, 1926, Milton Mills, in his 73rd year. He was a birthright Friend, converted in youth, and was active in the church practically all his life. At the time of his death, he was an Elder and a Trustee of Ridgefarm Monthly Meeting. Faithfulness to the duties of home and business characterized his whole life.

RUSH—At Jonesboro, Indiana, May 16, 1926, Easter Rozella Rush, a faithful member of Jonesboro Friends Meeting, and a member of the pastoral committee. Funeral service was conducted in the church by her pastor, Charles M. Elliott.

SHERARD—At his home in Goldsboro, N. C., June 5, 1926, Dewitt C. Sherard, in his 48th year. For several months he had suffered ill health. He had been a member of Friends and of Goldsboro Monthly Meeting for sixteen years and was regular in attendance as long as he was able, being a member of the building committee for the new meeting-house now under construction. Funeral service was conducted by his pastor, Tennyson Lewis. His wife, two faithful daughters, one sister and two brothers survive him.

SPECIAL NOTICE

A picnic for all Friends in New York City, visitors and residents, will be held on Saturday, July 10th, at 3 P. M., at the foot of the Palisades across the Dykman Street Ferry. Any one who is expecting to attend summer school sessions or to visit in New York during the summer are invited to attend the picnic and the other meetings which the group at Columbia plan to have from time to time. Further information may be obtained from Bulletin Boards or by writing to Ruth H. Conrow, 221 E. 15th St., New York.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,

290 Broadway, New York, N. Y.

FOR SALE

116 acres, sugar and walnut land, one mile from West Union Friends Church, Monrovia, Indiana; two sets of buildings. Will sell as a whole or as two farms. Samuel K. Pike, Mooresville, Ind., R. R. 1

FOR SALE

A farm of 159 acres in Clarke County, Iowa, near Smyrna Friends Church. Good soil on which crops have been well rotated; eight-room house, large barn, good outbuildings; plenty of fruit. If interested write JOHN H. SHERMAN, Weldon, Iowa, R. 1.

FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see A. W. LEONARD, Route 1, Box 54 Roseville, Calif.

The American Friend

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John 3-7

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